

The Rich Man's proper Barns.

A ^{N^o 19}
S E R M O N

Preach'd at the PARISH-CHURCH of
CHISSELHURST,
IN THE
County of *KENT;*

O N
SUNDAY, *August 24.* 1718.

FOR THE
Benefit of the CHARITY-CHILDREN be-
longing to St. *ANN's* within *Aldersgate,*
LONDON.

By W. HENDLEY, Curate and Lecturer of St.
Mary at *Islington*, and Chaplain to the Right
Honourable CHARLES, Lord *Fitzwalter*.

*Pure Religion and Undeiled before God and the Father, is
this, to visit the Fatherless and Widows in their Affliction,
and to keep himself Unspotted from the World,*
Jam. i. 27.


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The P R E F A C E.

 *HE Reader may see by the Distance of Time between the Preaching and Publishing this Sermon, that it was never designed for the Press. Nor had it ever come there, but for the Importunity of some Friends, who suggested to me, that the generality of People imagined it to be upon the Account of what was contained in my Sermon, that the Prosecution was at first begun, and afterwards carried on against me. And although the Reason of the Prosecution, and the Indictment, with the Manner of supporting it,*

The PREFACE.

is set forth at large in a Treatise Entitled, Charity still a Christian Vertue; yet that Book being by an unlook'd for Accident become a little scarce, it has the easier induc'd me to comply with their Request, in the Publication hereof.

The Reader has it in the same Dress in which it appeared at Chiffelhurst, with little Addition, saving, in the Application relating to the Children.

As it is, I submit it to the Reader, leaving him to find out (if he can) what Occasion it could give for a Prosecution; and shall only add, That Charity is still a Christian Vertue, will be so for ever and I thank God, I have enough of it to forgive mine Enemies.

LUKE



LUKE xii. 17, 18.

And he thought within himself, saying, *What shall I do, because I have no Room to bestow my Fruits?*

And he said, *This will I do: I will pull down my Barns and Build greater, and there will I bestow all my Fruits and my Goods.*



THE Parable of this rich Man, doth in very lively Colours, represent to us the Security which Worldly-minded Men place in their Riches, and the Vanity and folly of such Confidence from the Uncertainty of Time to enjoy them. His Fields

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had born him such Burthens of Corn, that he wanted Room to bestow them, And he *thought within himself* (*διελογίζετο ἐν ἑαυτῷ*) he Reason'd with himself,) saying, *What shall I do, because I have no Room to bestow my Fruits?* He might have gone out into the *High-ways*, and the *Hedges*, and soon have found Room sufficient to have bestowed his Fruits, the Bowels of the *Hungry*, and the Backs of the *Naked*. But these were no secure Repositories for him, and so at last he came to this Resolution, that he would pull down his Barns and Build greater; And he said, *This will I do: I will pull down my Barns and Build greater, and there will I bestow all my Fruits and my Goods.* A good Resolution enough had he been to have lived in this World for ever! But as he was only a Sojourner here, as we all are, only a Steward to his Possessions, and liable every Moment to be called upon to give an Account of his Stewardship, the Mouths of the Fatherless should have been his Barns, and the Laps of the Widows his Granaries; for how soon he is stripp'd of all his Possessions! No sooner had he Sung a *Requiem* to his Soul; *Soul, thou hast much Goods laid up many Years; take thine ease, eat, drink, and be merry:* But God said unto him, *Thou Fool, this Night thy Soul shall be required of thee.* A dismal Summons for one that had set his Heart upon this World, and made no Preparations for the next! Yet, So is he that

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layeth up Treasure for himself, and is not Rich towards God.

BEFORE I proceed to the Particulars to which I insisted on from the Words of my Text, it may not be improper to consider what is meant here by pulling down Barns and Building greater, and who they are that may be said to do so in the Language of the Parable. We must observe then, that our Blessed Saviour spake this Parable as a Caution against Covetousness; *Take heed, says he, and beware of Covetousness: For a Man's Life consisteth not in the Abundance of the Things which he possesseth. And he spake a Parable unto them, Luk. xii. 15, 16.* Therefore it is not the Man, that in the Sense of the Letter, pulls down such a Building, and in the Room of it raises the like, but larger Structure, that is here intimated: But every one that is too Solicitous after the Things of this World, and puts too great Confidence in the Possession of them, that sets his Affections on Things below, and Neglects those far better above, that hoards up his Wealth, and when he has it even to spare, sees his Brother have need, and shuts up his Bowels of Compassion from him: Every such an one, I say, both in the Dialect of our Saviour, pull down his Barns and Build greater; and will at last, with the Man in my Text, be arrested by the Vengeance of God with this upbraiding Call, *Thou Fool, this Night thy Soul shall be required of thee.*

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I SHALL therefore shew the Sin and Folly of such Worldly-mindedness.

First, FROM the Consideration of the End, for which Riches and Plenty are given us.

Secondly, FROM the Uncertainty that we shall ever live to enjoy them.

And *Thirdly*, FROM their Self-insufficiency to promote the Happiness of Man, And,

Fourthly and *Lastly*, I SHALL speak a Word or two by way of Inference from the whole, with a particular Eye to the present Occasion of our Meeting here, and so Conclude. And,

First, I AM to shew the Sin and Folly of Worldly-mindedness from the Consideration of the End, for which Riches and Plenty are given us. God doth not bestow his Blessings, and the good Things of this Life, that like the great *Leviathan*, we should take our Pastime therein: He doth not encrease our Wealth, and enlarge our Possessions, that we should enlarge our Barns, and appropriate them wholly to our own selves, but he doth it for the sake of the Poor and Needy, that their Wants may be supplied out of the Abundance of others. Those to whom He has given

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given Riches, are to be rich in good Works, to be ready to give, and glad to distribute; they are, as Stewards over God's Household, the *Poor*, to give them their Portion of Meat in due Season. That narrow Principle which would confine all the Blessings of Heaven to it self, and include the Interest of the whole Species in one Individual, must necessarily tend to the Destruction of Mankind, and is highly perverting the Use and Design of them, and such a *Miser* doubtless will fall under the same Sentence with the unprofitable Servant in the Gospel, who hid his Talent in a Napkin, and be cast into outer Darkness, where there will be weeping and gnashing of Teeth. For tho' God has not given Riches to all, yet Poor and Rich, he is the Maker of them all, and all are fed and maintained by his Providence; the only Difference between the Poor and the Rich is, the Poor are to receive their Maintenance at the Hands of the Rich; and this not as a Gift neither from them, but as an undoubted Right they have thereto from the express Command of Christ, who says to the Rich, *Give Alms of such Things as you have*, Luk. xi. 41. and xii. 33. *Sell that you have and give Alms*. Solomon makes it a Debt due unto the Poor, *With-hold not*, says he, *good from them to whom it is due*, מבע"ל, *from the Owners thereof*, Prov. iii. 27. And it was the Custom of the Poor among the *Jews*, when they begg'd an Alms, to say, *Give me*
as

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as God has bidden you to do. We are therefore not to live to our selves altogether, to take to our selves Houses in Possession, and to call our Lands after our own Names, but to look up to the Author and Giver of all good Things, and consider the Use and End he has given them for, and dispense them accordingly; for we must give a strict Account hereafter of the Management of our Trust, and if we *have with-held the Poor from their desire, or have caused the Eyes of the Widow to fail: If we have eaten one Morsels our selves alone, and the Fatherless hath not eaten thereof: If we have seen any perish for want of Clothing, or any Poor without covering,* Job xxxi. 16, 17, --- 19. The Lord will come in a Day when we look not for him, and at an Hour when we are not aware, and will cut us in sunder, and will appoint us our Portion with the Unbelievers; and then whose shall those Things be which we have provided? *In one Hour so great Riches come to nought,* Rev. xviii. 17.

IN the Account of the Judgment at the last Day, given us by our blessed Saviour, *Matt. 25.* we have plainly pointed out to us the use that we should put our Wealth and our Riches to; for there the different Sentences on the *Blessed*, and on the *Damned*, turn upon this one single Act of Charity. To the first, Christ says, *I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye* took

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took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. These had employed their Talent aright, had done good with what they were possessed of, and therefore he says unto them, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* But to the other, he says, *I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: Naked, and ye clothed me not, &c.* These had enlarged their Barns, and hoarded up their Riches, and never distributed them to pious and charitable Uses, and therefore to these he pronounces, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* By this we see what the rich Man's Duty is, and what God Almighty expects at his Hands, viz. that he should Cloath the Naked, and give Bread to the Hungry, and how severely he will punish the Neglect of it, even with everlasting Damnation. But,

2dly, THE Sin and Folly of Worldly-mindedness, will appear in the second place, from the Uncertainty that we shall ever live to enjoy our Riches. This rich Man in the Parable here, had promised himself length of Days, and abundance of Satisfaction in the Enjoyment of what he had got: He seem'd to have taken a long Lease of his Life, and to have made a Covenant with the

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the Grave; but his Expectations are soon cut off, and in a Moment he perisheth, and cometh to a fearful End. There is nothing so certain as that we must all one time Die, nor so uncertain as the time when: None can plead a Prescription from Death, nor tell when their appointed time shall expire. The Scripture compares the Life of Man to Things in themselves the most flitting, fading, and transitory, such as *Dust*, a *Flower*, a *Shadow*; and every Day furnishes fresh Proof of the Frailty of Human Nature. Why then should Man be so foolish, as to heap up Riches for many Years, when he is not sure that he shall live many Days; when, perhaps, (like *Jonah's Gourd*) he may be the Creature of but another Night. Besides, if we are not so soon removed from our Riches, they may be taken away from us: for *Riches often makes themselves Wings, and fly away like an Eagle towards Heaven*. The Tenure whereby we hold them is so precarious, that he that to Day is cloathed in Purple, and fares sumptuously, may to Morrow want Rags to cover his Nakedness, and Bread to satisfy his Hunger; *Charge them therefore, that are rich in this World, says St. Paul, that they trust not in uncertain Riches*, 1 Tim. vi. 17. ἐπὶ πλεῖσιν ἀδολόγηται in the Uncertainty of Riches; so called from the perishing Nature of Riches themselves, and from the Shortness and Uncertainty of our Continuance here to enjoy them.

unwise

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unwise Man indeed doth not well consider this: His Thoughts are busied in the pursuit of the Things of this World, and his Affections wholly set upon them, so that he has no Consideration, no Hope; at least, no present Expectation of another Life: tho' he has daily Spectacles of Mortality before his Eyes, yet he trusteth in his Riches, that they will deliver and secure him; and tho' Death is continually Shooting his Arrows round about him, yet he seems to be confident that they shall not come nigh him. Thus doth the thoughtless Wretch lull himself asleep in his carnal Security, when suddenly he is awaken'd with the cry of, **THOU FOOL, THY SOUL IS REQUIRED OF THEE.** And then, as *Job* says, *He gives up the Ghost, and where is he?* He goes to his own place, and leaves nothing behind him, but Infamy in the Expressions of Men, his Goods to be possessed by others, his vile Body to be the Prey of Worms, and his Soul adjudg'd to the nextthermost Hell. O! What dire Convulsions must the Man be in at such an Hour, when his Soul is torn away from her Darling, from that in which she was wrap'd up! Then will he look upon his full Barns, and when 'tis too late cry, *Non putâram, I did not think it.* What profit will he have then of all his labour which he has taken under the Sun? He must leave it unto the Man that shall be after him, and who knoweth whether he shall be a wise Man or a Fool? This is Va-

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nity, and a great Evil, Eccles. ii. 18, 19,—21. *If Riches, therefore, encrease, set not your Heart upon them, Psal. lxxii. 10.* For, as we have no Assurance that we shall live to enjoy them so, in the 3d place, the Folly of such Confidence will appear from their Self-insufficiency to help in the time of greatest Need.

3dly. RICHES, says Solomon, *profit not in the Day of Wrath*, Prov. xi. 4. or, as it may be render'd, the Day of *Vengeance*, when God executes his Judgments, which may be either in this World, or the World to come.

IN this World, when any suddain, great or irreversibile Calamity overtakes us, such as the *Sword*, *Pestilence*, or *Famine*, then in vain do we fly to our Riches for Relief: If the *Sword* is drawn against us, and a prevailing Enemy over-runs our Country, destroying all without Distinction of Person, Age, or Sex, our Riches, and our selves are involved in one common Ruin, as the Prophet *Zephaniab* pathetically describes it, *Their Goods shall become a Booty, and their Houses a Desolation: They shall build Houses but not Inhabit them; and they shall plant Vineyards, but not Drink the Wine thereof. Neither their Silver, nor their Gold, shall be able to deliver them in the Day of the Lord's Wrath, but the whole Land shall be devoured by the Fire of his Jealousie: For he shall make even a speedy riddance of all them that dwell in the Land*, ch. i. 13,—18.

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AGAIN, should the Heavens be shut up, as they were in the Days of *Elias*, and a great Famine be throughout all the Land, can the rich Man satisfy his Hunger with his *Gold*, or quench his Thirst with his *Silver*? No; he cannot Eat the one, nor Drink the other, but is exposed to the same wants with the poorest Man upon the Face of the Earth.

TAKE him confined to a sick Bed, and under the Calenture of a Feaver; add to this Feaver a Phrensie, and will his Gold bring him to a good Temper of Body, or reduce him to a settle composed Mind?

CONSIDER him at the Hour of Death, when the last Sand is just run, and will his Riches be taken as a Ransom for his Life?

AND if Riches are thus unprofitable and insufficient to afford any Help or Comfort in time of greatest Need in this World, what Advantage can they be to us in the World to come, at that great and awful Day, when God shall come to Judge the World in Righteousness? We cannot carry them with us, and if we could, the Judge is Just, and he is both *Advocate* and *Judge*, so that he cannot be bribed or retained by a Fee. There will be no regard had to the past Circumstances and Conditions of Men in this Life, but when Sentence of Damnation is pass'd upon a Sinner, tho' here he was cloathed in Purple, and fared Sump-
tuously every Day, he will be tormented

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in the Flames of Hell, and want so much as a drop of Water to cool his Tongue.

SEEING therefore the Sin and Folly of Worldly-mindedness, from the Consideration of the End for which Riches and Plenty are given us; from the Uncertainty that we shall ever live to enjoy them, and from their Self-insufficiency to help in time of the greatest Need; let us set our Affections on things above, and not on things on the Earth; let us act the wise Steward, and make to our selves Friends of the *Mammon of Unrighteousness*, that when we are removed from our Stewardships here, we may have an Inheritance Eternal in the Heavens to go to. Let us with our Riches be Eyes to the Blind, Feet to the Lame, and Fathers to the Fatherless; and then the Blessing of him that was ready to perish will come upon us, and in the Multitude of our Sorrows refresh our Souls. Instead of enlarging our Barns, and making Provision for our selves and our Families for many Years, let us feed the Hungry, cloath the Naked, relieve the Oppressed, deliver the Poor when he crys, and him that has none to help.

As this is a State of Probation, wherein if we bury our Talent in a Napkin, or employ it to wrong Purposes, we *shall be punished with everlasting Destruction from the presence of the Lord* hereafter, let us *do good and distribute*. And as our Lives are short and uncertain, and the Son of Man cometh

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cometh in such an Hour as we think not, let us be doing good and distributing continually, for *blessed is that Servant, whom his Lord, when he cometh, shall find so doing,* Matt. xxiv. 46.

THAT we ought to be continually doing Good, we are taught by St. Paul, in Gal. vi. 10. *As we have opportunity, let us do good unto all Men.* So that when ever any real Objects of Pity present themselves, let them be of what Nation or Religion soever, then is there an *Opportunity*, as meant by the Apostle, to do them good in, and such we shall never want, for (as our Blessed Lord told his Disciples, Matt. xxvi. 11.) *We have the Poor always with us.* Nor can I think that we can want any Encouragement to practice this Duty, the very Disadvantages and Uncertainties that the Worldly-minded Man is exposed to, being (if there were no others) sufficient Encouragers of a liberal, charitable Disposition. But then, when we come to consider what God has promised to the charitable Man, that he doth, as it were, stand Bound for the Payment of what he so layeth out, *He that hath pity upon the Poor, lendeth unto the Lord; and that which he has given, will he pay him again,* Prov. xix. 17. He must be very distrustful of the Promises of God, that can see a Brother or Sister in Need and Necessity, and not relieve them. To avoid this Imputation, and yet to save their Money, some plead their own Wants and

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and Necessities, and that Charity begins at Home; but are they sure at the same time that they don't mistake their *Wants* for *Extravagances*, and their *Necessities* for *Luxuries*? Are their Tables so thin spread, that they cannot retrench one Article, or leave out one Dish of their ordinary Meals to feed the Hungry at their Gates, without pinching their own Bellies? Are their Ward-robes so empty, that they have not a single Garment to spare to cover the festered Limbs of a *naked Lazarus*, without starving their own Backs? Supposing this to be the case, yet even here they are not excused from *doing Good*; God requires, that *if we have little, we should do our diligence gladly to give of that little*, Job iv. 8. He that gives a *Cup of cold Water only in the Name of a Disciple*, he shall in no wise lose his Reward. Matt. x. 42. says our blessed Saviour. And we need not fear of being impoverish'd by our Charity and Almsgiving; for on the contrary, Charity entails a Blessing upon ourselves, and our Posterity. *I never* (says the Royal Psalmist) *saw the Righteous forsaken, nor his Seed begging their Bread*. Psal. xxxvii. 25. whereby the righteous, plain from the Context, is meant, the merciful Man; for so it runs, v. 21. *the righteous is merciful and liberal*; and again, v. 26. *the righteous is ever merciful, and lendeth*. So that the charitable Man is blessed in this Life, as well as in that which is to come.

Altho

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Altho' he give away *many Days*, yet his *Barrel of Meal* never wafts, neither doth his *Cruse of Oyl* fail. God has a special Regard and Care for those that feed his hungry *Servants*, as the Psalmist testifies, *Blessed is he that considereth the Poor and Needy, the Lord shall deliver him in time of Trouble; the Lord will preserve him, and keep him alive, and he shall be blessed upon Earth*, Psal. xli. 1, 2. Charity has all the Encouragement that can be given to any Virtue; it has the promise of this Life, and of that which is to come. Here the charitable Man engages in a special manner the Providence of God on his side: Hereafter his Charity will publickly, before Men and Angels, before all the Host of Heaven, before God himself, be declared, commended, and rewarded. At that Day, the Day of Judgment, the Blind shall discover those blessed Hands that relieved them, and the Dumb proclaim the Bounty of their Benefactors, and at the same time the Judge shall acquit them with the ravishing *Euloge*, of *well done, good and faithful Servants*. Nay, Charity is it self partly its own Reward; for it is hard to say, whether the needy Person is more rejoyced and revived in having his Wants supplied, than he that supplies them, when he observes how the poor Man is cheer'd by his Bounty. Or if he doth his Alms so privately, that his left Hand knoweth not what his right Hand doeth, that he himself doth not see the

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the Objects he Relieves, yet when he cometh to lie upon a sick and dying Bed, they will come forth, and range themselves in a most beautiful, delightful manner before his Eyes, and wonderfully Comfort and Refresh his Soul; then, when every Pulse beats Death, every Act of Charity which he has performed, will sound Salvation in his Ears.

These Considerations, methinks, should move us to be Kindly-affection'd one towards another, and to minister to each others Wants and Necessities, when, at the same time, we are laying a solid Foundation of present and future Happiness for our selves.

What we give away to the Poor, is not lost, but laid up, and so the wise Man assures us, *Cast thy Bread*, says he, *upon the Waters*, i. e. upon those that are really Poor, for it shall not be lost to thee, *for thou shalt find it after many Days*, i. e. you shall have it restored to you again in God's good appointed time, if not here, yet most certainly hereafter in Heaven. And when we know that this World is no place of abiding for us, and we can transmit our Effects into the next by distributing them to pious and charitable Uses here, and thereby have an Inheritance ready to go to, when we are summon'd hence; what Folly and Madness is it to keep all to our selves here, and to make no Provision for hereafter, for that State which must endure to all Eternity! Such a Man not only Sins against God, but against his

own Soul : He lets the Canker-worm of Covetousness eat into his very Bowels, and turns the Blessings of Heaven (for so are Riches, if rightly employed) into a Curse upon him : He laboureth altogether for the Wind, for that which is uncertain and transitory, which is but little *now*, and *presently* may be nothing. Besides, the covetous Man that enlargeth his Barns, and *with-holdeth his Corn*, *the People will curse him*, Prov. xi. 26. And if they curse him in the Bitterness of their Souls, the Lord will hear them.

I COME now in the 4th and last place, to draw some few Inferences from the whole, and so to conclude.

And 1st, LET the rich Man then consider the indispensable Duty of Charity ; *I command thee, saying, thou shalt open thine Hand wide unto thy Brother, to thy Poor, and to thy Needy in the Land*, Deut. xv. 11. Let him consider the Fruits and Rewards of Charity, that by Almsh-doing, he lays up for himself a good Foundation against the time to come, and will thereby attain eternal Life. Let him consider the Use and End for which Riches and Plenty are given, and not be like the churlish *Nabal*, that thinks *his Bread*, and *his Water*, and *his Flesh* so much his own, that none else has any Right or Title to them, but look upon the whole World as but one Family, wherein each has a Claim to their Father's Bounty, to the Bounty of God, who is the

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common Parent of us all; and let him that has the greatest Portion in this World, give his needy Brother *his Portion of Meat in due Season*, that so he may approve himself a just Steward, and deserving of the Distinction his Father has put between him and the rest of his Brethren, and may at last give up his Account with *Joy*, and not with *Grief*. It will be the same Thing at the last Day, whether we have slept out our Time here, and kept our Talent hid in a Napkin, or whether we have traded therewith, and converted the Profits solely to our own Uses. For it is not he alone that has no Heart to use his Riches at all, but Starves in the midst of Plenty; but he also that has no Honesty to use them aright, that God will finally condemn. The *rich Glutton* that spends all upon himself, and the *Miser* that grudges his own Belly, shall both of them *in Hell lift up their Eyes in Torment*. When it is not therefore our own that we use, as God says by the Mouth of his Prophet *Haggai*, *The Silver is mine, and the Gold is mine, saith the Lord of Hosts*, ch. ii. v. 8. Let us employ it in our Master's Service, in relieving the Distressed, in feeding the Hungry, giving drink to the Thirsty, and clothing the Naked. Otherwise, if we monopolize all the Blessings of Heaven to our selves, when we come to sue for Mercy and Bliss, we shall receive the same Answer that *Dives* had, *Son, remember, that thou in thy Life-*

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time receivedst thy good Things, Luk. xvi. 25. and then, we are to expect nothing farther, but the *Wrath of God*, eternally *abiding on us*. Where we are to observe, that *Dives* was not, neither shall *We* be tormented hereafter for having received *good Things*, but for wasting them all upon our selves, for being so hard-hearted, so inhuman, as to suffer the Poor to famish at our Gates, when, perhaps, the *Crumbs*, to be sure, the *superfluous Dishes* from our Tables, would have revived and supported their fainting Spirits; for this is a fixed Decree in the Divine Will, that *he shall have Judgment without Mercy, that hath shewed no Mercy*.

AND what a Folly is it to enjoy all our good Things in this Life, and to have nothing but a *certain fearful looking for of Judgment* in the World to come! But,

Secondly, FROM the Uncertainty that we shall ever live to enjoy our Riches, let us learn to despise and condemn them; at least, let them not captivate our Affections, or be the Instruments of Sin to us, but let us *use this World, as not abusing it*. As the time is but short that we can enjoy them, let us make the best Use of them we are able; let us *make to our selves Friends* of them, that *when we fail, they may receive us into everlasting Habitations*. We are strictly accountable for what Wealth God Almighty has put into our Hands, let us therefore always have our Accounts ready, and fair, that when they

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shall be called in, it may appear, that we have been faithful in the discharge of our Trust. And to this end, let the Poor and Needy be constantly upon our Books, *daily Pensioners* at our Tables, that when *the Dead, small and great, shall stand before God; and the Books be open'd: And another Book be open'd, which is the Book of Life: And the Dead be judged out of those Things, which are written in the Books, according to their Works, we may be found written in the Book of Life: For whosoever shall not be found written in the Book of Life, shall be cast into the Lake of Fire, Rev. xx. 12—15.* And if when the Register of all our past Actions shall be called over, and examined by the most observing Eye, and strictest Justice, there shall be found no *Items* of Charity, no public Benefactions, not so much as once *dedit obolum Pauperi*, our Names will not be found written in the *Book of Life*. O! consider this, *Ye that boast in the multitude of Riches* consider the Uncertainty of them, the Uncertainty ye yourselves stand upon as to your time of being here, and the sure Account that ye must give of the Disposal and Management of them hereafter; and if ye have hitherto been unjust in your Stewardship unprofitable to your Lord and Master, and have stopp'd your Ears at the cry of the Poor and not given them their portion of Meat due Season, begin with the wise (tho' unjust) Steward in the Gospel to provide for a Main-
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tenance, when ye shall be stript of all that Wealth wherein ye now Trust. *Lay up for yourselves Treasures in Heaven, where neither Rust nor Moth doth corrupt, and where Thieves do not break through and steal; provide yourselves Bags that wax not old, a Treasure in the Heavens that faileth not.* Deposit your Riches, not in your own Barns, but in the Hands of Almighty God, by distributing them to his indigent Creatures, and then he is Surety for the Payment of them again.

Thirdly, From the Self-insufficiency of Riches to promote the Happiness of Man; let us learn to place our Happiness aright, and not to seek for it in that, wherein it is not to be found. What *Job* says of *Wisdom*, is true also of *Happiness*; *It cannot be gotten for Gold, neither shall Silver be weighed for the Price thereof. It cannot be valued with the Gold of Ophir, with the precious Onyx, or the Sapphire. The Gold and the Chrystal cannot equal it, Job xxviii. 15, 16, 17.* The Soul of Man is of too fine and spiritual a Nature, to be satisfied with such gross, material Things: Being Heaven-born, it can receive Happiness from nothing, but what has a direct Tendency in it, to promote the End of its Creation, and to carry it thither.

Now Riches are so far from having any Tendency in themselves this way, that on the contrary, they are often the cause of
Man's

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Man's Misery, *Go to now*, saith St. James, *ye rich Men, weep and howl for the Miseries that shall come upon you*, Jam. v. 1. For the Miseries that shall come upon you, for your *Covetousness* and *Injustice*, for your *Rioting* and *Wantonness*, for your *Gluttony* and *Excess*, which are too frequently the Effects of Abundance. Happiness arises from within a Man's own self, as Solomon says, *The good Man shall be satisfied from himself*, Prov. xiv. 4. And nothing can produce it but a calm, quiet, and serene Conscience; a Conscience void of Offence towards God and towards Man; a Conscience fill'd with a Sense of Integrity, with the grateful Remembrance of past good Actions, and an Assurance arising from thence of being accepted with God. Let us not therefore seek that from *without*, which is only to be had from *within*. And as the Remembrance of past good Actions are the greatest Happiness a Man can enjoy here, as being an Earnest of future immortal Glory, let us lay a good Foundation in these; let our Charity be as boundless, as are our Desires after Happiness; for according to the Measure of that, we shall find our Reward proportionably great; as the wise Son of Syrach says, *Eccles. xvi. 14. Every Man shall find according to his Works*. And so the Apostle likewise assures us, that *he that soweth plenteously, shall reap plenteously*, 2 Cor. ix. 6. So that *Alms-giving* is not only an absolute

at Chiffelhurst in Kent. 23

absolute Condition of future Happiness, but the several Degrees of it will determine the several Degrees of that. The liberal Man shall shine in a superior Orb above; his Charity, as being the chief of all the christian Graces, shall be distinguish'd with the brightest Crown of Heavenly Glory. What an Encouragement then is here to be liberal and charitable, when what we so give away turns to such infinite Advantage, when every Act of Mercy, every Alms that we do, is placed to our Account in Heaven, and is a growing Treasure to all Eternity! This should make us even profuse in our Bounty.

IN hoarding up our Riches, we loose all their present Profit and Pleasure, together with all those future Advantages which are to be reaped from a pious Distribution of them; we sink both *Principle* and *Interest*, and shall at last be left destitute and naked to starve out an Eternity in Hell Torments, with the covetous Worlding in my Text: Let us therefore be wise in time, and while we have an Opportunity, make that Provision with our Riches, that they may be of Service to us in the Day of Adversity, in our last and greatest Need: That we may have the Consolation of good Works here, and the Reward of them hereafter. And to this end, let us send them before to that place, whether we hope shortly to go our selves, that so we may have something of our own to go to. Let the Poor and
Needy

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Needy be the *Transports* of our Effects thither, where they will be safely laid up *until the second Coming of the Lord Jesus*, when the Books will be open'd, and the Accounts of all called over, stated, and adjusted, and *they that have done Good shall go into Life Everlasting, but the Covetous, whom God abhorreth, into everlasting Fire.*

BUT now among all the Objects of Charity which daily present themselves to our View, the greatest, and best recommended are those before us, yonder Poor, distressed Children; for their *Tears*, their *Habit*, their *Comely*, their *Christian Deportment* clear them from all Suspicion of *Cheats*, and the Charity bestowed upon them, is of a very noble and extraordinary Nature, far beyond the relieving a Person at one *Gates*, beyond the Deed of *the good Samaritan*, or the Posthumous Works of *Hospitals* and *Alms-houses*. For here you provide for the Soul, as well as for the Body by Administring to the Christian Education of these Children; you snatch them like so many Fire-brands out of the Fire, you rescue them from the very Clutches of the Devil; for otherwise, thro' the Poverty of their Circumstances, they must be brought up in Ignorance of their Duty both to God and Man, and so become a Prey to Sin and Satan. And what so glorious, so heavenly a Work,

to be Instrumental in bringing those
 Souls to Christ, for whom he died! And
 now I have mention'd this, can there be
 a Wretch so abandon'd to all manner of
 Goodness, such a Monster in Iniquity, as
 to oppose himself to so pious an Instituti-
 on, and with the Destruction of these Cha-
 rity-Schools! And yet, alas! There are such
 Men in the World, if Men you may call
 them. But let them hear what our Saviour
 says to them, *Matt. xviii. 6. Whosoever shall*
offend one of these little ones which believe
in me, it were better for him, that a Milstone
were hanged about his Neck, and that he
were drowned in the Depth of the Sea. It
 is very strange to observe, that some Men will
 readily give an Alms to a poor Body they shall
 meet in the Streets, and yet will with-hold
 their Hands from these helpless Innocents,
 as if it was not as necessary to cloath the
 Understanding, as the Body, to fill the Heart
 with Wisdom, as the Belly with Meat.
 To what are all those *Heresies* and *Schisms*
 growing, which are continually disturbing the
 Peace and Quiet of the Church; to what
 those Vices and Wickednesses, those debauch'd
 and disorderly Practices, which break in up-
 on the good Government of the State, and
 fill our *Goals* and our *Bride-wells* with such
 Numbers of unhappy Wretches, but to the
 Want of this religious and most christian
 Education? For *train up a Child*, says So-
 mon, *in the way he should go, and he will*
 never

never depart from it. Those Seeds of Piety which are sown in them in their tender Years, will grow up with them, and govern them in every State and Condition of Life. A religious and orthodox Education will secure them from denying any of the Articles of the christian Faith, and from breaking any of the Laws of the Land; so that if we have any regard to either, if we are Friends to our Church, or to our Country, and wish their Prosperity, we will contribute to our utmost to the Education of these Children, which are at present the Glory of both, and will be of the best service to both hereafter.

I SHOULD take up too much of your time, should I enlarge in every particular upon the Usefulness of those Schools, both Publick and Private, and God be thanked, the greatest Part of the Nation is already sensible of it, which makes it needless for me to do. I shall therefore conclude with this Observation. As *Tertullian* inferr'd, that the Gospel must needs be a precious Thing, because *Nero* hated it, so it is a great Argument of the Excellency of these Schools, because those who are most angry with them are generally Men of loose and atheistical Principles, and of scandalous Lives and Conversations.

GOD Almighty open their Eyes, and turn them from Darkness to Light, and give them Hearts to compassionate the miserable, and to take Pity on the Orphan, that they

they together with all of us may obtain Mercy of that God in whom the Fatherless always findeth Mercy, Hof. xiv. 3.

Now to God the Father, Son, and Holy Ghost, three distinct Persons, but ONE Eternal God, be ascribed, as is most due, Might, Majesty, and Dominion; Adoration and Praise; Thanksgiving and Love, both now and for ever. Amen.



F I N I S



